[illegible]

CHICAGO, ILLINOIS, MARCH 15, 19[illegible]

[illegible] IN JAIL

[redacted]

MOTHER JONES

[illegible] here several miners were murdered in their homes at night, some of them in bed, a few years since. Recently they went on strike, [illegible] ganda to improve their impossible conditions. They were ejected from the dingy shanties they called homes, not permitted even to camp on public land, and were forced to take refuge in the mountains with their wives and children, where they lived in tents. The recent winter caused them great suffering. But the [illegible] Workers of other states have helped them, and "Mother Jones," the 80-year-old woman, whose brave heart, beautiful kindly face, snowy white hair, and thrilling voice cause her to be an angel of mercy and judgment, has been with them for several months.

The coal operators, as usual, hired trouble makers to whom murder is a pastime and rape an exquisite joy, and in their mountain retreats the miners and their families were [illegible]

[redacted]

[illegible] by the mine owners to control the military authorities to deliver Mother Jones and others to the civil courts for trial. The supreme court of West Virginia has just decided to grant the appeal, and they will therefore have some chance of a fair trial.

The arrest of Mother Jones has aroused the miners mightily. The Illinois State Convention of United Mine Workers, without debate and accompanied by wild enthusiasm, voted to support the West Virginia strikers with all their treasury—$600,000—and authorised their executive committee to raise $600,000 more by special assessment upon their wages, if needful. The National Treasury of the United Mine Workers has appropriated $200,000 per month to support the impoverished families of the striking miners.

[Nay, brethren, "there is no class struggle in America." But to help the oppressed and to encourage them to resist assaults upon their wives and daughters brings even the white head of an 80-year-old woman into prison and her neck very near the fatal noose.]

God bless old Mother Jones, "the angel of the miners," and may her present suffering and danger enable the miners to win their strike and obtain a chance to live a slightly more human life at once; and may the miners of America soon heed her bugle call to vote their complete emancipation by putting the Socialist Party into power.

Mother Jones is worth more than ten million parasitic butterflies of fashion; her political intelligence surpasses that of millions of American men, and her fearless, [illegible] love for human beings and burning passion for social justice [illegible] a hundred thousand ministers. She is God's great ministering angel, the incarnate spirit of motherhood, a mighty prophetess of the coming reign of justice, love and joy.

[redacted]

BUSINESS SPECIAL

Everyone should have a chance to read our great August special on BUSINESS AND SOCIALISM. Not for business men especially, though they will be greatly interested and helped by it, but for EVERYBODY. [illegible]

Eighth General Conference of the Christian Socialist Fellowship

Held at Masonic Temple, Chicago, February 26th to March 2nd, 1913

The eighth General Conference of the Christian Socialist Fellowship convened at Masonic Temple, Chicago, on Feb. 26 at 10 a. m., holding morning and afternoon sessions on Wednesday, Thursday, Friday, and Saturday and closing with a session Sunday afternoon, March 2. Public meetings were held in the various churches at night and the pulpits of many churches were filled by Conference speakers on Sunday morning and night. The communal lunches and suppers, provided by the Chicago comrades, were much enjoyed, as it gave opportunity for social fellowship and mental recreation, and the public dinner Saturday night was largely attended and delightful. See another column for list of meetings held.

Although the Conference had very serious business to perform, the spirit of harmony and devotion to the cause prevailed, and all the principal motions and elections were carried by unanimous vote. Only once, on a minor suggestion, were there so many as two negative votes, and only twice a single negative vote.

Officers Elected

Rev. W. D. P. Bliss of New York was nominated General Secretary by E. E. Carr. There was no other nomination and Dr. Bliss was unanimously elected.

Prof. Edwin Markham of New York was nominated General Treasurer by Harry P. Moyer. There was no other nomination and Prof. Markham was unanimously elected.

The Conference voted to request the General Secretary to appoint Rev. E. E. Carr of Chicago as General Field Secretary.

The Conference also voted to request the General Secretary to appoint Rev. Geo. W. Slater of Clinton, Iowa, as General Secretary for the colored race.

REPORT OF COMMITTEE ON STATE OF THE FELLOWSHIP

The eighth annual Conference of the Christian Socialist Fellowship assembled in Chicago Feb. 26th to March 2nd, 1913, marks, we believe, a new epoch in its history.

The business of this Conference has been transacted with a zeal and a spirit of harmony and good will which give promise of a bright and useful future.

Financially, the Fellowship is in good standing, having no debts and possessing a balance, though small, in the treasury.

It is noteworthy that the personnel of this 1913 Conference was widely representative, embracing prominent Christian Socialists from seven states, covering a distance of 1,500 miles.

We believe we are justified in facing the future with great hopes and expectations. The Great Social Awakening which seems dawning upon both Church and State offers us an almost unprecedented opportunity.

We are conscious of our past shortcomings; we realize that precious opportunities have slipped away; but we believe that never before has the field been so ready for the harvest, never before has the social conscience of the world been so aroused.

Impressed with our splendid opportunity, equipped with faith in God and man, we can place its emblem of Socialism next to the Cross of Christ and go forth conquering and to conquer.

James L. Smiley }
Benjamin Eefting } Committee
W. D. P. Bliss }

TRUSTEES

The places of the three trustees whose terms expired were filled by election as follows:

Carl D. Thompson, H. B. Langley and Bessie M. Womsley, the holdover members being E. E. Carr, W. D. P. Bliss, Wm. A. Prosser, Wm. A. Ward, Thomas J. Thompson and Harvey P. Moyer.

STANDING COMMITTEE ON FINANCE

Chas. L. Breckon, Harvey P. Moyer, George McA. Miller, W. D. P. Bliss, Edwin Markham.

GENERAL EXECUTIVE COMMITTEE

Nearly all the old members of the General Executive Committee were re-elected. The new list is as follows:

G. H. Strobell, N. J. Kinney, Orchard and Scott Streets, Newark, N. J.
Rev. Robert Whitaker, Los Gatos, Cal., Box 296.
Rev. E. E. Carr, 5443 Drexel Avenue, Chicago.
Rev. James L. Smiley, 130 Prince George Street, Annapolis, Md.
Rev. Eliot White, Mahwah, N. J.
J. P. Taylor, Winston-Salem, N. C.
Rev. Geo. W. Slater, Jr., 333 Harrison Street, Clinton, Iowa.
Rev. Wm. A. Ward, St. Louis, Mo.
Rev. J. W. Wells, 299 Seymour Street, San Jose, Cal.
Harvey P. Moyer, 5408 Drexel Avenue, Chicago.
D. C. Sherman, 925 L Street N. W., Washington, D. C.
Rev. T. P. Byrnes, 1023 Chestnut Street, Erie, Pa.
Rev. A. O. Alexander, Lakes End, Alta, Canada.
Dr. C. H. Reed, 324 Logan Street, Toledo, Ohio.
Rev. Wm. A. Prosser, 4648 Second Avenue, Pittsburg, Pa.
Miss Bessie M. Womsley, McFarland and Gittens Streets, Pittsburg, Pa.
Rev. W. D. P. Bliss, 80 Bible House, Astor Place, New York, N. Y.
Prof. Edwin Markham, Waters and Willard Avenues, West New Brighton, N. Y.
Rev. John R. McMullen, Pierce City, Mo.
Prof. Geo. McA. Miller, Ruskin, Fla.
Rev. Chas. G. Girelius, Vineland, N. J.
Rev. E. J. Helms, 59 Patten Street, Forest Hill, Boston, Mass.
Mrs. Mary Quinlan Laughlin, 171 Woodlawn Avenue, Buffalo, N. Y.
Rev. J. W. Woodrow, Hobart, Okla.
Rev. Carl D. Thompson, 111 Market Street, Chicago.

STANDING COMMITTEE ON BY-LAWS

E. E. Carr, Chas. G. Girelius, H. B. Langley.

STANDING COMMITTEE ON METHODS OF WORK

William A. Ward, George W. Slater, E. E. Carr.

STANDING COMMITTEE ON LITERATURE

W. D. P. Bliss, Mrs. Ella Carr and George W. Slater.

COMMITTEE TO EDIT THE MINUTES

William A. Ward, Harvey P. Moyer, George W. Slater.

CONSTITUTIONAL AMENDMENTS

Previous notice of sixty days having been given, the Conference amended the Constitution as follows:

Sec. 2 of Article VIII. to read:

The General Conference shall consist of:

1. Delegates to be elected by the organized centers upon the following basis: One delegate for each center having ten members or less, and one additional delegate for each additional ten members or major fraction thereof.
2. Members of the General Executive Committee.
3. District Secretaries who have been approved by a majority vote of the General Executive Committee.
4. Members at large of not less than one year's standing who live in a county where there is no organized center.

Provided:

1. That not more than one member at large shall be recognized from one county, and in case there be present at the Conference more than one member at large from any county, the choice shall be decided by seniority of membership in the Fellowship.
2. That no District Secretary or member of the General Executive Committee from a county where there is a Center shall be recognized, if that Center's quota is otherwise full.
3. That under no circumstances shall any Center have more representatives than one in ten or major fraction thereof as stated above.
4. That no person shall have more than one vote.
5. And that if any Center has failed to take action on the subject of representation in a Conference, one member of the Fellowship, resident in its county, may be seated in the Conference.

BY-LAWS

ARTICLE I

THE CONDUCT OF REFERENDA

Section 1. A standing committee of three shall be elected by the General Conference, who shall conduct all referenda that may be constitutionally initiated.

Sec. 2. A petition for referendum must be signed by the persons whose names appear thereon. No one shall sign the name of another. And the correct address, including street number in a free mail delivery city, must follow each name.

Sec. 3. When a properly constituted petition for referendum is presented to the General Secretary he shall immediately give due notice of the same and send a copy thereof to all members of the General Executive Committee, all district secretaries, and all center secretaries.

Sec. 4. After due notice has been given, as stated in Sec. 3, the General Secretary shall send the referendum to the chairman of the Referendum Committee, who shall properly prepare the ballots on same and send them, enclosing an especially marked return envelope, to every member of the Fellowship, whether in Center or at large, who is entitled to vote upon the question. Which ballot shall contain the statement to be signed by the voter that he has signed the ballot himself. Said member shall enclose his ballot in the return envelope aforesaid, or in some envelope similarly marked, which he shall seal and mail to the chairman of the Referendum Committee in time to reach him by the date specified on the ballot.

Sec. 5. The Chairman shall keep all envelopes received by him which are marked as containing referendum ballots, not breaking the seal until the time fixed for opening the same, when, in the presence of the other two members of the Referendum Committee, the ballots shall be opened and counted, and a complete and correct report of the results of the vote shall be recorded and the General Secretary shall publish the same in the official bulletin. In case it is impossible for all the members to be present any two of them may appoint a third member and proceed.

Sec. 6. The Chairman of the Referendum Committee shall require of the General Secretary a list of the names and addresses of all members at large, and of all center secretaries a list of all members of centers who are entitled to vote on said referendum, provided that such lists have not already been furnished within the period of three months next preceding time when ballots are to be sent out, and provided that the list furnished by the General Secretary and each center secretary shall be certified to as containing the names of all who are entitled to vote, and of such only. Only such members at large and of centers as are thus certified to on such lists shall be entitled to vote.

Sec. 7. A complete list of the members of centers and of members at large shall be sent by the Chairman of the Referendum Committee to those representing either side of the controversy upon payment by them of the cost of having a copy of the list made.

Sec. 8. Thirty days shall be allowed from date of publication of referendum for discussion before ballots are sent out and twenty days for the return of ballots.

Sec. 9. A period of thirty days only shall be allowed after the publication of the proceedings of any General Conference for the initiation of a referendum on any action of said Conference.

Sec. 10. The expenses of the Referendum Committee for postage, printing, car fare and hotel incurred in performance of duty shall be paid out of the general treasury; provided, that each side of any controversy shall pay all the expenses of preparing and sending out their statements to the members.

ARTICLE II

EXECUTIVE COMMITTEE

Section 1. Any conference may elect a chairman of the General Executive Committee to serve one year, or until his successor is elected; and in the event of the Conference failing to do so, the General Executive Committee shall elect its own chairman. The duties of the chairman of the General Executive Committee shall be to receive, put and report motions in case of appeal from any action of the General Secretary, or in case of the sickness, resignation or death of the General Secretary.

Sec. 2. The office of any member of the General Executive Committee who fails to act upon motions, etc., for three consecutive months, except on account of disability, and provided three successive ballots shall have been submitted, shall be declared vacant.

ARTICLE III

OFFICIAL BULLETIN

The General Secretary shall issue monthly reports by letter to the General Executive Committee, and shall issue an official bulletin without charge to all the members when circumstances require. Said bulletin to contain no propaganda articles or general news, but only official business. It shall be sent to Fellowship members only.

ARTICLE IV

REPORTS

Section 1. Each District Secretary shall forward a report to the General Secretary on the first of each calendar month.

Sec. 2. The General Secretary and the General Treasurer shall each render a report to the Fellowship on the 20th day of each calendar month.

Sec. 3. The general officers shall each make a complete annual report at the General Conference, with all official accounts, vouchers and other papers.

ARTICLE V

AMENDMENTS

Amendments to these By-Laws may be made at any time by a majority of all the Executive Committee, or by a majority vote of the General Conference.

SPECIAL RESOLUTIONS ON REFERENDUM

Resolved, That there being need of a constitutional provision to determine who should be entitled to a vote in a referendum, we instruct the present Committee on By-Laws to report to the next General Conference a proposed amendment to the constitution covering this point.

Resolved secondly, That since the Fellowship [illegible] the past two years has been more or less in a state of suspended activity, and we are now trying to unite the Fellowship in order that until the constitution be amended upon this point all active members of the Fellowship who have paid dues or given money to the Fellowship, between the close of the Conferences of 1911 and of 1913, should be allowed to vote in the referendum, and that those who may join the Fellowship after this date should be allowed to vote after they have been members for six months.

RESOLUTIONS

Resolved—I. That the visiting delegates of this Conference of 1913 express their cordial appreciation of the generous hospitality extended to them by the Chicago comrades, who not only opened their homes for our entertainment, but also provided bountifully for meals between sessions.

Resolved—II. That we also express our cordial appreciation to the Chicago comrades for their painstaking preparations for this Conference, and their earnest and successful work in securing churches for sermons and public addresses.

Resolved—III. That the Christian Socialist Fellowship of America, in Conference assembled, sends its greetings to such Christian Socialist groups in other lands who with us hold Socialism to be the economic interpretation of the ethics of Jesus. It desires to voice the encouragement of the American comrades to those who battle for the emancipation of the workers and are awaiting the realization of the Kingdom of God on earth.

GEO. W. SLATER, JR., } Committee.
JAMES L. SMILEY, }

REPORT OF THE COMMITTEE ON FINANCE

Your committee is of the opinion that the finances of the Fellowship are not so much in need of some new form of financing as of the efficient working of the present form, and of a larger development of the organization that will make possible the gathering in of the funds from dues, collections and the sale of literature and subscriptions that will naturally and logically result from the energetic pushing forward of the general organization of the Fellowship.

That organization is the best financed that within itself develops the power as it "goes." A great fund of working capital, even if the Fellowship had within itself the "men of means," to make liberal contributions, would not be the best for the organization. The Fellowship must develop its power as it goes.

It must find the way to go into virgin territory without scrip or purse and make the goods it delivers pay their own freightage. That community and that audience is infinitely better served that by its own contribution pays for the service rendered it, and that service is more appreciated by the individual which he himself pays for.

There is plenty of evidence to prove that the Christian world is today hungering and thirsting for the social message of Jesus, and there is likewise plenty of evidence that the hungry will gladly pay all the cost if we go to them in an organized way. There will be no financial problem if the hearts of the Christian men and women of this country are but reached with this social gospel. The whiteness of the harvest fields only waits on the faith that shall dare to thrust in the sickle.

The Fellowship can only be financed by finding a way to reach the people, and having reached them, seeing to it that they be reminded that the battle is theirs and that their emancipation can only be made possible as they help to make possible the emancipation of all others, and not despise the day of small things. The Fellowship must reach the last man and woman and not forget that the aggregate of many small sums will make the grand total of dollars and cents and enthusiasm that shall insure the "preaching of the gospel of social emancipation to all nations."

As a possible working outline for activity, your committee submits the following:

1.—Neighborhood Meetings.

Basic idea revivalistic; teaching relation between early Christian activities and teachings of Jesus connected logically and fundamentally with modern social institutions. Secure court houses, schools, churches, lodge rooms or store buildings, always without rental if possible; even private homes may be utilized.

2.—Suggestive Detail.

(a) Meetings to be arranged in series from a common center in co-operation with sympathizers where Fellowship members may not yet exist. Thus one speaker or organizer or evangelist could make the circuit of meetings in a relatively small territory at a minimum expense and a maximum of results.

(b) 1. Organize house to house visiting committees to distribute literature, urge attendance at meetings, secure local publicity by use of local papers, etc.

2. Stress need of militant membership in Fellowship and Socialist Party, in order that all effort shall become organized and thus made efficient and highly economic.

3.—How to Raise Funds for Meetings.

1. Circulate petitions in advance of meetings asking for individual donations of moneys for maintenance of meetings.

2. Collections at every meeting, applications of all moneys so raised to be fully explained.

3. Selling subscriptions and literature, the price of which shall apply to work in hand; the urging of all sympathizers who may be able to make contributions regularly to the organization fund for [illegible]

Socialist Lectures by Preachers

30 Chicago Churches Open to Socialist Lectures in Connection with the Eighth General Conference of the Christian Socialist Fellowship

The Church is not opposed to Socialism when it is presented in a clear, kindly, and rational manner. As usual there were more churches open for Socialist lectures in connection with the Christian Socialist Conference than there were Socialist speakers to fill them.

The main public meetings immediately connected with the Conference were as follows:

South Side Meetings

Wednesday, Feb. 26, 8 p. m., at St. Paul's Universalist Church. Addresses by Rev. James L. Smiley of Annapolis, Md., and Rev. W. D. P. Bliss of New York.

Thursday, 8 p. m., at Normal Park Baptist Church. Address by Rev. Charles G. Girelius, Vineland, N. J.

West Side Meeting

Thursday, 8 p. m., at Third Presbyterian Church. Speakers—Rev. Geo. W. Slater, General Secretary for the Colored Race, and Dr. Geo. McA. Miller, President of Ruskin College, Fla.

North Side Meeting

Friday, 8 p. m., at Olivet Presbyterian Church. Speakers—Mrs. Geo. W. Slater and Rev. Wm. A. Ward of St. Louis.

Conference Fellowship Dinner

A most delightful banquet was enjoyed on Saturday night, March 1, at Mrs. Clarke's restaurant.

Eloquent, wise, and witty short speeches were delivered by Rev. W. D. P. Bliss, Rev. Charles G. Girelius, Barney McMahan, Rev. James L. Smiley, Rev. J. H. Chandler, and Rev. Geo. W. Slater.

A notable lecture was given on "Our Opportunity" by Rev. Carl D. Thompson, head of the Information Department of the National Socialist Party.

As toastmaster, Rev. E. E. Carr kept things moving briskly by humorous introductions and crisp advice.

Harvey P. Moyer led the communal singing with splendid enthusiasm.

Miss Evelyn Carr sang Spargo's "Torch of Liberty," and as encore on persistent demand, Kingsley's "Day of the Lord at Hand," ably accompanied on the piano by Edward Hvale.

Every one present seemed to feel that the occasion was one of the most happy in their experience.

Sunday Morning, March 2nd.

St. George's Episcopal Church, Rev. James L. Smiley, Annapolis, Md.

Wabash Ave. M. E. Church, Rev. Edward Ellis Carr, Chicago.

Trinity Episcopal, Rev. W. D. P. Bliss of New York City.

Brookline Presbyterian, Rev. Charles G. Girelius of Vineland, N. J.

Institutional Church, Rev. George W. Slater of Clinton, Iowa.

Sunday Evening, March 2nd.

Grace M. E. Church, Rev. Wm. A. Ward of St. Louis, Mo.

University Congregational Church, Rev. W. D. P. Bliss of New York City.

Crerar Memorial Presbyterian, Rev. Charles G. Girelius of Vineland, N. J.

North Shore Congregational, Rev. Carl D. Thompson of Milwaukee.

Edison Park M. E., Charles L. Breckon, Chicago.

Windsor Park Congregational Church, Rev. James L. Smiley of Annapolis, Md.

Quinn Chapel, A. M. E., Rev. Geo. W. Slater.

Addresses at Preachers' Meetings

Owing to the fact that nearly all the visiting delegates had to leave for their distant homes too early, there were only three Socialist ministers available to speak before the Monday Ministers' Associations, although other Associations requested addresses.

Rev. Geo. W. Slater addressed the A. M. E. [illegible]

W. D. P. Bliss gave the Socialist message to the Congregational preachers.

Weeknight Meetings, March 3-8

Rev. W. D. P. Bliss lectured in the Pullman M. E. Church on Monday and at Pilgrim Congregational Church Tuesday.

Harvey P. Moyer lectured at Fowler M. E. Church Tuesday.

St. Stephen's A. M. E., Wednesday, Rev. Geo. W. Slater.

Rev. Wm. A. Ward lectured at East Chicago Congregational Church on Monday; at the South Chicago Presbyterian Church on Tuesday; the Hyde Park Church of Christ on Wednesday; the Windsor Park M. E. Church on Thursday; the West Pullman M. E. Church on Friday, and at the Third U. P. Church on Saturday.

Others Churches asked for speakers both on Sunday and during the week which could not be sent because some of the visiting comrades had to return home before Sunday and others early in the week.

Dr. Bliss addressed Prof. Graham Taylor's class in the School of Civics on Tuesday afternoon.

Rev. Geo. W. Slater also lectured twice at the First Ward Socialist hall, at the Socialist hall at Harvey, and at the Eighteenth Ward hall on week nights.

All in all the Chicago Fellowshippers are very happy because of so much good work done within ten days here and are very grateful to each and every comrade who preached or lectured for the great cause.

To Mrs. Ella Carr, who labored faithfully to secure all these opportunities for the deliverance of the Socialist message in churches, much praise is due.

YOUR CITIZEN'S PAPERS

Every workingman who is not already a citizen should make it his duty to take out his citizen's papers as soon as possible. He should by all means put himself in position to have a voice and vote in the affairs of his adopted country.

Contrary to the prevailing opinion, it is neither difficult nor expensive to become naturalized.

The Information Department of the National Office of the Socialist Party will be glad to answer inquiries from those who want to become citizens. State your case clearly and briefly, and the information as to how to proceed will be sent to you free of charge. If you cannot write English, write in your own language.

Jordan's booklet, "The Law of Naturalization Made Easy to Understand," giving full information regarding the questions which the applicant must answer, can be secured from the National office for twenty-five cents.

Do not delay. This is an extremely important matter. You cannot do your duty to yourself nor to your fellow workers unless you have the right to vote.

Information Department, Socialist Party,
111 North Market Street, Chicago.

ACTING THE LADY

A Friend sends us the following:

Frederick Townsend Martin was condemning the spirit that animates too many "slum" expeditions.

"A little girl from the East Side," he said, "was invited the other day to a garden party given by a very aristocratic lady to a group of little East Siders.

"The little girl, as she drank her tea and ate her plum cake on a velvet lawn under a white-blooming cherry tree, said to her hostess:

"'Does your husband drink?'

"'Why—er—no, not to excess,' was the astonished reply.

"'How much does he make?'

"'He doesn't work,' said the lady. 'He is a capitalist.'

"'You keep out of debt, I hope?'

"'Of course, child. What on earth—'

"'Your color looks natural—I trust you don't paint.'

"'Look here,' exclaimed the hostess, 'what do you mean by all these impudent questions?'

"'Impudent?' said the little girl. [illegible]

THE GOOD SAMARITAN

A SOCIALIST VERSION

Sermon by Rev. James L. Smiley, of St. Anne's Episcopal Church, Annapolis, Md.,
Preached at St. George's Episcopal Church, Chicago, and also at the Windsor
Park Congregational Church, Chicago, Sunday, March 2, during the
General Conference of the Christian Socialist Fellowship

"Go, and do thou likewise."—St. Luke 10:37.

This command concludes our blessed Lord's parable of the good Samaritan.

It is a very familiar parable. The scene is laid on the rough road extending from Jerusalem to Jericho. This road was infested with highway robbers. One of the victims of this cruel thievery lay on the road-side, beaten almost into insensibility, robbed, stripped, bleeding to death.

A priest of Jerusalem happens along, but gives no aid; he considers his temple duties too urgent to stop; he passes by on the opposite side of the road, apparently pretending not to see the fallen man.

Then comes a Levite. He approaches a little closer than the priest did. He appreciates the difficulty and danger and expense of time and effort and money to render the needed aid. So he too quiets his conscience with the assurance that he can best do service to God and man by assisting in the worship at Jerusalem.

After this a Samaritan journeys that way. He looks; the fountain of pity wells up in his soul. He cannot leave the poor bleeding man to die; though it be a hated Jew, the victim is a fellow man. Humanity is stronger in this Samaritan's soul than race or religious prejudice. And so, with resolute purpose, the Samaritan bends down, tenderly gives "first aid to the wounded," then gently lifting the suffering Jew, he places him on his donkey and brings him to the next inn.

Wasn't that sufficient? Couldn't some one else now do their share of this humane work? Not so thought this Samaritan. He continued his good services, nursing the wounded man through the night. Having to leave next day, he pays the host $2 ("pence"), with instructions for the man's nursing, and moreover, (showing that "charity never faileth"), he promised upon his return to pay any further cost incurred.

That was Jesus' picture of real charity. How far short of its liberal dimensions do some of our modern charities fall. A nickel or a quarter tossed into a beggar's hat; some cast off clothing, or cold victuals sent to a needy family! Yes, they do keep some persons from perishing with cold or hunger. But Oh! how miserable such gifts appear in the light of Jesus' teaching! That whole-souled, generous, brotherly bounty of the Samaritan, who gave time, money and personal service in abundance:—"Of such is the kingdom of heaven."

"Go, and do thou likewise," says the Lord Jesus. It is a command to each individual; it is equally commanded to the Church. The Church is a great social institution, ordained of God for service among men. To His Church, Christ speaks this Parable in this 20th Century with a power perhaps greater than at any other period of human history.

The Parable points vividly to a contrast of classes: the Priest versus the Philanthropist. The Priest is interested only in the Temple; the Samaritan, scorning the Jewish Temple, is deeply and practically interested in fallen humanity. And how significant! The Divine Saviour of the world perfers the Samaritan as the better servant of God.

How this must have cut the Jews! How it must have enraged the ecclesiastics! The Samaritans were viewed as unbelievers, a mongrel race, contemptible in the extreme. The apocryphal book Ecclesiasticus shows the Jewish hatred of these people of Samaria: (50:25-26). "There be two manner of nations which my heart abhorreth, and the third is no nation: [illegible] that sit upon the mountain of [illegible] istines, and that foolish people that dwell in Sichem."

Yes, for generations, the Jews and Samaritans entertained a venomous hatred for one another. Living so close, yet having no dealings with each other! The Galileean pilgrims, you remember, would not take the short route to Jerusalem, through Samaria, but would regularly take the long route east of the Jordan, crossing the river twice.

Let us bear this racial hatred in mind and think then what this Parable meant to Jesus' audience; and how He actually compelled the Jewish lawyer to admit that the despised Samaritan was the real neighbour to the fallen man, while the Priest and Levite were held up to reproach. What good purpose could Jesus accomplish by thus defying a Jewish prejudice?

Surely He would not have touched this sore spot had He intended only to teach individualistic charity. It would not have been necessary. No, He meant to show the hollowness of religion without human feeling, and the value of human feeling even among the unorthodox.

"Not every one that saith unto Me, 'Lord, Lord,' shall enter into the kingdom of heaven, but he that doeth the will of My Father."

Coming down to our present time, we find an exact antitype of the Priest and the Good Samaritan.

Pardon me, if I bring into this pulpit now a subject which is still unpopular among some Christians. But we are going to talk very plainly, in order to show the greatest opportunity, perhaps, which God has ever prepared for His Church.

The first of the two classes suggested by the Parable is the Ecclesiastical class—the Church. Like the Priest whom Jesus depicted, many modern Priests imagine the Church's welfare the most important of all subjects. And so he tries to save the Church. He realizes it is not holding its own. So many young men are unreachable, so few enter the Holy Ministry; such strenuous efforts must be made to meet the current expenses.

What must be done? Tremendous movements are inaugurated—now it's a world-wide missionary movement, now it's a Men and Religion Forward Movement; now it's a Church Unity movement.

God forbid that I should belittle any of these. Nay, I participate in them all. But alas! we know, when we count the harvest, it is pitiably small. We sow a bushel and reap a peck. We spend thousands of dollars, we have banquets and suppers to get men together, and the good impression is extinguished almost as soon as the banquet lights.

"Has God forgotten to be gracious?"

No, dear friends, but Jesus said "He that saveth his life shall lose it."

The trouble with the Church to-day is, she is trying to save her own life. She is failing to save humanity.

Do not understand me to say that the Church is doing nothing. On the contrary she is dispensing thousands of dollars in alms. But what for? Chiefly to keep Lazarus from starving or freezing to death.

Much of our so-called Charity is given only after the poor man is reduced to desperate straits. We are not doing what we should to insure justice to the poor man; we are not saving the self-respect of the poor. We let them become pauperized and then dole out the funds.

Thus are the Priest and Levite engrossed in the Church's welfare.

Now, there is a class amongst us which [illegible] stooping to lift up the victims of robbery. It is demanding justice for the workingman. It says every man is entitled to the full product of his labor. It would abolish therefore the Profit System, by which multi-millionaires and paupers are made at the same time. It would establish a Co-operative Commonwealth, that all workers would thrive and all wilful idlers would be forced to go to work or starve. It recognizes the value of the various forms of work—mental and manual, but believes that the ingenuity which makes money out of nothing is criminal. Of course, every intelligent hearer understands we are describing the Socialist movement.

What should be the attitude of the 20th Century Church toward the Socialist? Precisely the attitude which the Jewish Priest should have adopted toward the Good Samaritan.

Suppose the Jewish Priest had gone to the fallen man and co-operated with the Samaritan in his humanitarian work. The Temple service might have been hindered temporarily, but (and here is the great point) the Jewish religion would have won the respect of the victim and the respect of the Samaritan. A fellow-feeling might have sprung up between priest and Samaritan, making them realise their common humanity. This gained, the next step would be religious reconciliation.

Now, suppose the Church would stop trying to save herself. Suppose she would recall her Master's voice "Go ye into all the world," (this does not exclude the industrial world) "preach the good tidings to all creation." Then she would not be satisfied with mere reform. Laws for a minimum wage; laws for minimum age for child-laborers; or maximum hour for women-workers. She would go the whole length of Justice with the Samaritan Socialist and declare: "Wages shall not be minimum, but fully equal to a man's product. There shall be no minimum age for child-workers, for there shall be no child-workers. The System which keeps children from school and from sunshine is [illegible]; the System which deprives homes of mothers is [illegible]able; it is a black curse upon Christianity!"

When the Church thus fearlessly speaks her Master's mind, the Samaritan Socialist will look up and take notice. He will say "Ah! there is something good and human in this Church after all."

And then by co-working in humanity's cause, the Church and the Socalist will understand each other better. And from co-working, the next step will be easier: they will soon be found to be co-worshippers.

A mutual understanding is needed. All churchmen are not hypocrites, Mr. Socialist. And all Socialists are not atheists, Mr. Churchman. You have much in common and you can best find out your common ground as you bend together to uplift fallen humanity and to save it from a robber system.

But where shall the Church begin? Shall we introduce politics into Church? No! No! Only economic justice.

We have an organization which is struggling to arouse the Church to her grandest opportunity. It is called "The Christian Socialist Fellowship." It's aim is "to show the necessity of Socialism to the complete triumph of Christianity."

A branch of this organization should be established in every parish in the land. Beginning small and humbly it will grow. No matter if some parishioners don't believe in it. We have missionary societies in our parishes, even though some Christians profess to disbelieve in missions. The parish is not split by having these two sentiments in it. So Christian Socialism can be working in a parish without hurting anybody but the wilfully prejudiced.

Some may say, "We have two much machinery already." Yes, no doubt, but in many parishes there is a good deal of rusty machinery and some working on half time. Put a brand new machine into your parish shop called "Socialism," and you will find your [illegible] humming with new life. The [illegible] will both appreciate it.

[illegible] as the fruits of exploitation. [illegible] we believe that the social justice for which [illegible] will raise all worthy people to a life of comfort and refinement just as [illegible] as the fact that our Heavenly Father has stored this earth with plenty for every one of His children.

Dear friends, the man or woman who will inaugurate the Christian Socialist Fellowship in this or any parish, with the Rector's permission, of course, will do the Church incalculable benefit. It will be a work as noble as foreign missionary work. It will help to [illegible] and revitalize the Christianity which we send to the heathen. It will begin to solve our grave problems at home. By the inauguration of Socialism, Christianity will witness the solution of the Liquor Problem and all other problems which have distressed and partially divided the Church.

Let us stop patching up these problems. Let us realize real New Testament Christianity. By the application of the principles taught by the Divine Carpenter of Nazareth, we shall save the Church from her present distress, and we shall attract the unchurched Socialist back to the fold of Christ.

FARMERS REALLY PROGRESSIVE

May Wood Simons contributed an interesting article to the Coming Nation of Feb. 8th, from which we quote the following interesting paragraphs:

"A state-wide election has just been held in Oklahoma. Forty per cent of the officials elected are Socialists. The qualified voters in this election were farmers only. Agriculture is Oklahoma's greatest industry. This election is one of the first held by an industrial group to elect its own representatives to form a part of the state government and to administer all affairs that have to do with that industry.

"In every county of the state a County Farmers' Institute was held. Every man who was actually a farmer and a legal voter could vote at this institute for the election of a county delegate. In twenty-six counties of the state a Socialist was elected. These delegates have just met at Stillwater, the seat of the agricultural college of the [illegible] elected the State Agricultural Board of [illegible] members, four of whom are Socialists.

"This board is a part of the state government, created by law with the jurisdiction over all matters affecting agriculture. It will be the Board of Regents of all agricultural and mechanical colleges and will direct all the educational work carried on in farmers' institutes and have an oversight of the work done in agriculture in the country schools.

"This method of electing a State Agricultural Board is new in Oklahoma. It has been created by the Campbell-Russell Bill recently passed by referendum in that state. Oklahoma, before statehood, had an agricultural board, and has had one ever since. But within recent years this board has come into disrepute among the people of the state. Recently the board was recalled by an overwhelming vote of over 100,000."

To this the Seattle Herald adds the remark:

"The significance of this occurrence lies in the fact that it typifies what ultimately will be the form of government when Socialism becomes triumphant. It shows a democratic administration of industrial affairs by those directly interested, and is a direct refutation of the bureaucratic form of government so often charged against Socialism. In this occurrence is also seen that farmers are no longer prejudiced against Socialism by the lies of a capitalist press, but are applying its principles in a direct manner. No wonder the public is not informed by the press in such matters, for to do so would hasten the end of this ridiculous capitalistic state of society which now exists."

For a thing that springs mostly from badly digested misinformation, public sentiment is amazingly often right.—Puck.

IN HARBOR

The little boats from the ocean glide,
Hurrying home with the eventide
For shelter and rest
To the peaceful breast
Of the harbor mother, whose arms stretch wide.

As she quiets each quivering, weary wing,
This is the song that I hear her sing,
While the stars hang low,
And the night winds blow,
And strong and silent the slow tides swing:

"Rest, little boats, through the deepening night—
Rest till the smile of the sun is bright;
[illegible] and [illegible],
[illegible] day;
[illegible]

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A SONG OF LIFE

By Louise Kobbe Manning

Life seemed a song,
A song whose melody was passing sweet
With merry music for my dancing feet,
Yet all along
I knew the hunger of a heart within
And heard strings breaking on Life's violin.

GOD, THE WORLD, AND I

By James Stephens

I saw God.
I saw the Almighty Man. His hand
Was resting on a mountain, and
He looked upon the World and all about it:
I saw him plainer than you see me now.

He was not satisfied;
His look was all dissatisfied.
His beard swung on a wind far out of sight
Behind the world's curve, and there was light
Most fearful from His forehead, and He sighed,
"That star went always wrong; and from the
start I was dissatisfied."

He lifted up His hand—
I say He heaved a dreadful hand
Over the spinning Earth. Then I said, "Stay,
You must not strike it, God; I'm in the way;
And I will never move from where I stand."
He said, "Dear child, I feared that you were
dead."
And stayed his hand.

RICHARD HEATH

A beautiful brochure has reached us from England by courtesy of his daughter, Mrs. Margaret Pease, presenting in a delightful, touching and interesting manner the life and death of Richard Heath, well known to many of our readers as author of "The Captive City of God," and "The Lamb Slain."

His friend, Mr. J. A. Hobson, said at his graveside that he had "known few who affected others so much. Perhaps Richard Heath had this power because he never thought much about convincing others, but simply w[illegible] caring for the things that seemed to him true.

His biographer says: "He was [illegible] man of great courage and energy, whose frail body often worried, but never dominated him. His will was strong, and he had a living force about him that many waters did not seem able to quench.

"And as, for him, politics meant an ever increasing realization of the lives of the downtrodden and oppressed, the slow struggles of the People and their cry for freedom, so religion meant the answer to that cry in the promise of the establishment of the Kingdom of God on earth.

[illegible] evolution and [illegible] what may be called a [illegible] for a beginning [illegible] for the wo[illegible]

[illegible] sensitive child suffering much, yet he did much hard work and study in his life, passing from earth a few months ago at the age of 81.

As a young man his active mind and generous soul were deeply moved by the events leading to the German revolution of 1848. He revelled in being called a "Red Republican." He was a devout admirer of Mazzini and later of the pioneer Socialists. He wrote several pamphlets concerning the working class, especially about the English peasants, and made many warm friends of distinction in Europe and America, who now realize that a really great and good man has fallen; that a beautiful, beneficent, vital force has passed from earth.

Well do I remember, in the beautiful English October weather of 1907, the slight, spare form, the aged face tinted by the brisk wind and the mile walk, the sparkling eyes, the floating locks of hair as white as snow of Richard Heath, as I saw him first coming to meet me along the Limpsfield road; for he would always walk out to meet his expected guests in the open air. And sweet is the memory of our quiet talk upon the way and in his humble cottage under Trevereaux Hill, for we had known each other by correspondence and public writings and were glad to meet. And it seems impossible that such as he can disappear from life. He will live on in our affections and in his books, and, surely, surely those who loved and admired him will have the chance to talk with him again in that heaven he loved to think about and upon whose beatific principles he desired the world rebuilt.

Hubbard says, says he:

"Any man who moves people is going to get tongue-lashed and ink-spattered."

And says he, again:

"Courage is a matter of getting used to it."

Socialist Sermonettes

By [illegible]

Blessed are they that hunger and thirst after righteousness, for they shall be filled. (King James' Version.)

Blessed are they that hunger and thirst after Justice, for they shall have their fill. (Douay Version—authorized Roman Catholic Bible.)

Men often scoff at the idealist. A recent newspaper cartoon describes him as a man who fills his gasoline tank with rose-water and then expects it to run. And no doubt there is an element of truth here.

Nevertheless the world needs more idealism. The people need to be educated to the realization that things don't need to remain as they are simply because they have been as they are since time in memoriam.

But Idealism needs educating too. The problem is to strike the happy medium between Idealism and Common Sense. This is what Socialism does for many of us. It has it's great ideal, it's Co-operative Commonwealth, it's brotherhood of man. But it has also what a great many idealistic systems lack. It has a sound basis in Science. It stands with it's feet on the ground and gazes out at the stars.

The Psalmist told us long ago, "Righteousness exalteth a nation." We have yet to learn of the Government that went down in defeat because it was run so absolutely fairly, and gave EVERYBODY a square deal. Those who have lost special privileges may howl for a time, but in the long run their protests fall flat and receive no attention. If a protest movement gains in strength year by year, we may be sure that everybody is not getting a square deal and that there is unrighteousness somewhere in the structure of Society. But this unrighteousness cannot long prevail.

They that hunger and thirst after righteousness shall be filled. Let the Christian who mocks at Socialistic dreams as Utopian and impossibilistic, show a better way to bring righteousness on the earth in the relations of men to each other, if he can!

It is [illegible]

[illegible] ably by Socialis[illegible]

International Sunday School Lesson

Notes by George McA. Miller, Ph. D., President Ruskin College, Ruskin, Florida

SUNDAY SCHOOL LESSON, MARCH 16

Genesis 20, 21, 22

THE LAW OF RIGHTEOUSNESS

I Discredited

1. By international deception, born of fear and religious bigotry. 21:1-13.
2. By domestic strife and injustice, growing out of wrong domestic conditions. 21:1-14.
3. By attempt to sacrifice human life under the influence of barbarous superstition. 22:1-10.

II Accredited

1. By friendly adjustment of international differences, growing out of mistrust and misunderstanding, and friendly interchange of service; all put upon a permanent basis by international treaty. 21:22-34. 20:14-18.
2. By the opening of the eyes in larger vision in time of adversity. 21:15-20.
3. By abandonment of human sacrifice as an expression of barbarous superstition; as the result of reaching a higher state of consciousness; even though the path to the purer spiritual ideal must still be stained with the blood of beasts. 22:11-19.

I

1. Here again we have Abraham resorting to unnecessary and unjustifiable deception; and although he and Abimilech represented only petty tribes, their relations were the same as those of independent nations of the present; and then, as now, distrust, fear and religious bigotry constituted the gulf that separated one people from another; and this gulf, it seems, then as now, could be crossed only upon the frail bridge of trickery and deceit, which, in polite parlance, goes by the name of "diplomacy."

2. The conduct of Abraham in sending Hagar and Ishmael off into the desert so poorly provided for seems inhuman; but a complete understanding of the situation might make it evident that it was the best that could be done under the circumstances. As suggested in connection with a former lesson, an impatient attempt to realize a right ideal by wrong methods leads both individuals and nations into all kinds of trouble; and the very attempt to undo the wrong, even when the best known method is adopted for doing so, often appears to involve greater wrongs than those which the remedy proposed is supposed to right.

3. Instead of the attempt of Abraham to commit murder as an act of piety under the spell of barbarous superstition which practiced human sacrifice all about him being lauded to the skies as representing the high-water mark of religious faith, should it not rather be looked upon as a discredit resulting from his imperfect state of moral development, along with the two cases of deception regarding Sarah; and the family troubles arising out of his and Sarah's premature program for realizing what they conceived to be a divine promise regarding their descendents?

If Abraham is to be held up as a great example of faith for going to within a hair's breadth of the murder of his own son, why not Agamemnon for the attempt to sacrifice his beautiful daughter, Iphigenia, to save the Greek army in the Trojan war?

If the Jewish people are to be immortalized on account of their great progenitor being willing to practice human sacrifice, why not the Phoenicians, because one of their "els" or gods, in order to avert a plague, offered his first born son as a burnt offering to his father, Uranus? Or why not the Moabites (II Kings 3:27), and the Ammonites (Lev. 18:21, 20:2)?

And is it not possible that this glorification of murderous superstition, instead of tending to cure the Hebrew race of this awful moral leprosy which, in their earlier history, gripped them with much the same power that it held over all their neighboring tribes, bequeathed to all Old Testament times the Valley of Hinnom and the belief in Gehenna, and to all New Testament times, to within a few recent decades, the belief in a literal hell of fire and brimstone? And may it not have been largely responsible for similar barbarities among the Jewish people in later times, such as Jephthah's superstitious sacrifice of his daughter (Jud. 11:30-39)? Saul's covenant, which, but for the more practical common sense of the army, would have called for the sacrifice of Johnathan, the son of Saul and bosom friend of David (1 Sam. 14:24-45)? And the degenerate practices in the days of Ahaz and Manasseh (II Kings 16:3; 21:6; 23:10; Jer. 7:31; 9:5)?

And finally, may not this exaltation of bloody superstition be responsible in part, also, for the awful theological dogmas which have, until recent times, discredited the exalted self-sacrifice of the Nazarene by putting it upon the same plane with that of Phoenecian tradition referred to above as given by Philo, a bloody sacrifice to appease the wrath of Deity, or at best to satisfy a legal fiction which otherwise might stand upon its own merits as a case of the most profound social and spiritual adventure, with the purpose of lifting the world to the plane of social and spiritual consciousness, lower than which there is no basis for the kingdom of heaven among men; and as accomplished by a demonstration of brotherly love that was willing to go to the cross in order to vindicate the social and spiritual truth which alone can make men free.

II

1. Here we have the beginnings of international arbitration as an important step in social evolution; and if the Jewish nation had followed the example of its exalted progenitor instead of continually engaging in aggressive warfare for territorial aggrandizement, when it considered itself strong enough to succeed, it would have avoided many disastrous wars; but for a nation to celebrate its ancestry is one thing, and to emulate it quite another.

2. The bright side of the dark picture of Hagar and Ismael facing death in the desert is the vision of the greatness of the Ishmaelites which might not have come to them under more prosperous conditions.

4. As a sequel to the comment on 3 of II above, it may be noted that there is one thing connected with the near-tragedy on Mount Moriah, as given in this story, which is worthy of commendation and which marks an important step in social evolution. It was the sudden awakening of Abraham into a consciousness of the heineousness of human sacrifice to satisfy inhuman superstition.

The "messenger of Jehovah," which is the rendering of the newer translation, instead of the "angel of the Lord," as in the old version, may have been paternal love, or ancestral ambition, or even the assertion of common sympathy for suffering; but whatever it was, it turned the tide of Jewish worship away from the bloody channel of human sacrifice. It is to be regretted, however, that this psychic force was not strong enough to have prevented its taking the bloody channel of animal sacrifice, which, contrary to the protests of prophets, promulgated against priestly privilege and pious peculation from generation to generation, brutalized the brains and bodies of superstitious worshipers for long centuries under the prophets of Profit and the tyranny of the Temple.

The success of the parcel post system has caused the holders of express company securities to offer large quantities of them for sale, fearing that the new order of things will prove detrimental to the express company. Since the first of the year the stocks of the four leading companies have depreciated in market value some [illegible]. —Florida Beacon.

SUNDAY SCHOOL LESSON, MARCH 23

Genesis 23 and 24

THE LAW OF RIGHTEOUSNESS

I Exemplified

1. In international business relations on basis of mutual recognition of rights and privileges. 23:1-20.
2. By exercise of foresight for future generations and for preservation of the higher ideals. 24:1-9.

II Amplified

1. By faithfulness in carrying out a national policy for home-making. 24:10-15.
2. By showing fitness for domestic responsibility by acts of service and hospitality. 24:15-29.
3. By co-operation of relatives for promotion of the new home. 24:29-49.
4. By recognition of the freedom of woman in establishment of the home. 24:50-60.
5. By founding the home on the basis of domestic affection. 24:61-67.

1. Here we have our first glimpse in this Genesis record of international business negotiations and of the use of money in business transactions. And it is all done in such a spirit of international amity that one cannot but regret that the example has not been followed by all nations since that day; and since nearly all the wars of history can be traced to some economic cause, there seems to have been no reason why they might not have been prevented by economic adjustments; and when one remembers that all wars of the present are only going to market by the military murder route it is a pity that we have no modern Abraham whose example modern nations might emulate. The recent international anti-war protest conference at Basle, however, is evidence that the spirit of Abraham is abroad in the world and will hereafter have to be reckoned with by the Krupp gun factory.

2. Abraham's foresight in making provision against mixture of the blood of his people with nations of lower ideals may suggest to the modern mind the necessity of adherence to ideals that have proved to be wholesome, rather than for the sake of either political or territorial imperialism to force people of different ideals into one common national mold at the expense of high ideals wrought out by ages of education and culture.

II

1. The faithfulness of Eliezer in carrying out the national policy outlined by Abraham may be taken as an example of the loyalty of the humbler classes in every nation to whatever, right or wrong, they are made to believe is for the good of the nation; hence the perennial appeal to patriotism by every wrong that strives to perpetuate its power.

2. In no way has woman better shown her ability to be a recognized factor in national affairs than by the humble service she has always shown in domestic life; and argument of the matter ends as soon as it is admitted that a nation is, or ought to be, but one great and glorious family.

3. The lesson under this head is that every community should regard the establishment of a new home as of more importance than the organizing of a bank or the building of a factory; but it will be many moons from now that such a sentiment will prevail.

4. If such freedom of will as was here accorded to Rebekah had been accorded to all women in all time, the history of the world would read quite differently; and England would not be so badly disabled as she is just now by suffragetitis.

5. Also would history have been differently written if the account of every wedding, or even a majority of weddings, that have occurred since this Jewish romance was recorded, could have truthfully ended as does this account with the simple comment, "And he loved her."

Editorial Note: Owing to monthly and semi-monthly periodicals now being sent by freight under the new rule of the postal department, we print the lesson for March 30 on the 7th page, thus throwing the lesson dates another week ahead. We may have to print them a month ahead. The review outline of Dr. Miller is so interesting to real students that we call your especial attention to it.

News and Views

By WM. H. WATTS

The American Association for Labor Legislation has prepared a standard one-day-rest-in-seven bill to be introduced this winter in practically all states where legislatures are in session. The bill does not provide for cessation of all work on Sunday, there being certain exceptions in industries where it is believed that a certain amount of Sunday work is necessary. It does provide, however, that employers of labor shall allow every employe at least twenty-four consecutive hours of rest in every seven consecutive days. The employers who are allowed to operate their business on Sundays must file with the proper state officials schedules containing lists of employes who are required or allowed to work on Sunday and designating a day of rest for each. Is there need for such legislation? some will ask. In 1910 reports to the New York State Department of Labor from sixteen groups of occupations showed that one man in every five was working regularly seven days a week. A few years ago it was stated that in Massachusetts 221,985 persons, or over seven per cent of the population, were engaged in seven-day labor. From all indications the number of seven-day workers is increasing rather than diminishing in every section of the country.—Christian Advocate.

* * *

The meanest man in the country has been found, and it is a safe guess he will hold the championship for a long time to come. This fellow lives in Kansas City and is a whisky dealer. He wrote to all the [illegible] Kansas and Missouri [illegible] firmed drinkers in order that he might send them a remedy for drunkenness. Some 2,000 names were sent in and to each of these this whisky dealer sent a bottle of whisky for a Christmas present, together with an advertisement of the various brands of liquor he has for sale. If any state or community has a meaner citizen than this they ought to declare a half holiday and shoot him.—American Issue.

* * *

From the Ohio edition of "The American Issue" we learn the liquor interests are demanding the arrest and punishment of the boy who attempts to buy liquor in a saloon, the attorney for the wets claiming that the law is needed to protect the saloon keeper, as on second conviction he is "deprived of his property rights."

"In other words, make a criminal of the boy in order to preserve the so-called property rights of the lawless liquor dealer," says the Issue.

In the matter of making criminals in order to preserve property rights the liquor business is no worse than many other businesses. It is encouraging, however, to see the professional prohibitionists and Anti-Saloon Leaguers tracing the evil of intemperance to the profit system. Perhaps before long they will be ready to help us abolish the profit system.

* * *

By the passage of the Webb bill in both Senate and House of Representatives, the shipment of liquors into "dry" states is forbidden, except for strictly personal use. It finally removes the federal interferences with state law enforcement. But might we rise to inquire why Hon. Victor Berger, the only Socialist ambassador to Congress, so ardently opposed the bill? It did not raise the question of prohibition or anti-prohibition, [illegible] by inference; [illegible]

SUNDAY SCHOOL LESSON, MARCH 30

Review for the Quarter

(The numbers in this outline indicate the lessons for the quarter in their order)

THE LAWS OF

- **Evolution**
  - **Physiographical**
    - 1. Of the earth and heavens. 1:9-16.
      Of animal life. 1:21-25.
    - 2. Of superior natural development of favored localities. 2:8.
      Of superior production by natural selection. 2:9.
    - 3. Of conquest of less favored parts of the earth. 3:23.
      Of more favored localities becoming unsuited to highest race development. 3:24.
    - 4. Of seismic disturbances depressing some localities and elevating others and causing inundation. 7:11.
      Of weather conditions causing destructive floods. 7:12.
    - 5. Of settled climatic conditions which produce the rainbow.
      Of conditions less destructive to terrestrial life. 9:15.
  - **Psychological**
    - 1. Of man's consciousness of his divinity. 1:27.
      Of man's consciousness of essential goodness. 1:31.
    - 2. Of man's consciousness of dominion over nature and lower forms of life. 1:26-27.
      Of man's consciousness of exalted sexhood and normal sex relation in equality of dominion. 1:26; 2:18-24.
    - 3. Of reassertion of man's animal propensities. 3:1-6.
      Of man's consciousness of error and guilt. 3:7-22.
- **and**
- **Revolution**
  - **Psychological**
    - 4. In the passing of dominant religious ideals of nomadic herder class, represented by the slaying of Abel. 4:4-8.
      In establishment of the newer and more practical religious ideals of the established farmer and city builder, represented by the survival of Cain. 4:3-15.
    - 5. In passing of sacrificial superstition and succession of spiritual communion represented by Noah "walking with God." 6:9.
      In the larger consciousness of natural phenomena by which Noah was able to forsee natural disturbances and provide against them. 7:13-16.
    - 7. In passing from nature evidence of the invisible as of rainbow token to visions and dreams. 12:7.
      In the establishment of visible forms to express religious ideals. 12:7.
    - 9. In exalting vision of national greatness. 15:5-11.
      In depressing vision of national suffering as preparation for national achievement. 15:12-18.
    - 10. In the passing of human sacrifice as a religious rite. 22:12.
      In the succession of animal sacrifice as less obnoxious to higher development. 22;13.
  - **Sociological**
    - 4. In the passing of the nomadic herder class, represented by the death of Abel. 4:2-8.
      In the succession of the settled agricultural and city building class, represented by the survival of Cain. 4:2-8.
    - 5. In the passing of a state of society so corrupt as to refuse to see coming calamity and provide against it. 6:12.
      In the survival of those who had reached a state of social development that entitles them to be the perpetuators of the race. 7:23.
    - 7. In immigration to avoid congestion in irrigated districts. 12:4-6.
      In selection of new location better adapted to development of higher ideals. 12:9.
    - 8. In arbitration of economic interests. 13:8.
      In demonstration of results of right and wrong economic policies. 13;12-13.
    - 10. In the passing of a social condition founded upon extremes of poverty and wealth as the result of a corrupt social life too depraved to apprehend danger. 19:25.
      In the survival of the social element best fitted to perpetuate social institutions. 19:29.
    - 11. In the passing of the passiveness of woman as a social factor and the recognition of her freedom of social choice. 24:58.
      In the passing of the marriage motive from convenience and race perpetuation to domestic affection as the controling factor. 23:67.

All beginnings are evolutional. All progress is revolutional. When progress has accomplished its purpose all of the momentum acquired in the process becomes an involuted storage battery charged with the beginnings of something higher and better, and ready for another evolutionary process.

As the series of lessons, of which the above is a review outline, do not go back of "the beginning," involution is not involved in them, except as the [illegible] of the [illegible] purpose by evolution and revolution resulted [illegible] what may be called a "relay" of [illegible] for a beginning [illegible]

it was not reform of the old, but the displacement or overtur old that gave place to the new; even though it be admitted that the ne out of and was nourished by the fertilizing elements furnished by the of the old.

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NEWS AND VIEWS

(Continued from page 6.)

expressed desires of a majority of its citizens. This being a rock-bottom plank of Socialism, why did Mr. Berger fight the Webb bill? Was it because he represented Milwaukee?—Congregationalist and Christian World.

It is in order for Comrade Berger to explain how, at the close of his otherwise splendid record in Congress, he happened to violate so flagrantly a well-known Socialist principle, especially dear to Wisconsin Socialists, and represent the interests of the Milwaukee capitalists who are manufacturing poison to befuddle the brains of the working class and make them incapable of achieving their emancipation from wage-slavery.

* * *

In contrast to the preceding item we are glad to publish the following quotation from the Wisconsin Christian Advocate, the organ of the M. E. Church of Wisconsin:

"If the Socialists had done nothing more than execute the law against this vicious element they have earned the deepest gratitude of the better class of citizens for a generation to come.

"The editor of this paper is not a Socialist, but we have great admiration for the work done by some of the So [illegible]

UP THE CITY OF MILWAU THAN ALL THE PREACH AND CHURCHES FOR THE QUARTER OF A CENTURY. sheriff we have known for many and he has done exactly what pected. Instead of lining his own etbook at the expense of the vice preserve, he goes out of of ery inch a man, carrying with h respect and approbation of al citizens.

"The district attorney is a to us, but we take off our ha here and now and commend him grit and perseverance."

* * *

In a recent issue of the Sa cisco Star, this item appeare fessor Reed of the University fornia has stirred up a hor by saying: "The courts of th try are not respected because not respectable. They lean bac do not get close enough to th courts are respected where j done—where the rich and the strong and the weak, are give rights, without fear or favo part of the judges. Contempt is due generally to the con of judges who de law to do injust